

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

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NEW SERIES, VOL. XV, NO. 13

KINGDOM BRIEFS

Pastor Hutson and his flock at Knoxo moved into their new church building last Sunday. This is a growing church with an earnest membership.

The table of railroad rates to St. Louis for the Southern Baptist Convention will be found in this week's paper. Save it for reference, as you may need it later.

The Delta Workers' Conference, which has done so much to stimulate Christian activity in the past, will meet at Tutwiler Friday evening, March 28, and continue through Sunday. They have a good program and ought to have a good attendance.

A contribution of \$650,000 was made recently by Mrs. E. M. Anderson to the New York Association for Improving the Condition of the Poor, its specific object being "the promotion of cleanliness and sanitation and aid in securing a proper food supply."

What's the harm in gossip? Perhaps no great detriment in innocent gossip, but neither is their harm in a pile of sand in a machine shop, unless a grain or so drops in one of the bearings. Then there's trouble! Let a bit of gossip light on a tender spot of neighbor's feelings and there will be friction in the even ways of friendship.

It is shown by the Journal of the American Medical Association that our sixteen per cent. of the Indians examined last year had tuberculosis. In Arizona one tribe showed twenty per cent. were tuberculous. It is clearly not simply a question of climate or outdoor life, but a moral and physical cleanliness, a question of intelligent sanitation.

A number of brethren and sisters have already begun working for a ticket to the Southern Baptist Convention at St. Louis, and have sent in subscribers to The Record. Anybody can that will. Send as many subscribers at two dollars each as it will take dollars to buy your ticket to St. Louis and return. There will be a special excursion rate.

Rev. J. B. Leavell resigned the pastoral care of the church at Gulfport last Wednesday night. They asked him to reconsider, but his resignation was final and immediate. He has not yet decided what he will do, but is considering the work of field secretary of the Foreign Mission Board, which is now engaged in the effort to raise a million and a quarter for equipment on our mission fields. Brother Leavell is an ardent worker and will be missed if he should take work in some other State. He did a fine work at Indianola, and we had hoped to see him realize his worthy ambition of worshipping in a house adequate to the demands of our work at Gulfport. He has high ideals and isn't afraid of hard work to accomplish them.

Dr. A. H. McGregor, of Randolph, writes that he is just back from the Atlanta Bible Conference and will never get away from its blessing. Our laymen will get great joy and strength from attendance on the meetings where the Bible is opened up and the spiritual life is deepened. The two encampments this summer ought to be largely attended.

Governor R. B. Glenn, of North Carolina, is making a series of addresses in Mississippi. He is expected to speak in Jackson on Sunday morning and night, of March 30th, and can be secured for two other dates elsewhere. He is one of the greatest temperance advocates and orators in the United States. If you wish to secure him for an address, write to G. W. Elchelberger, Jackson, Miss.

FOREIGN MISSIONS.

On March 15, 1912, \$8,119.65.

On March 15, 1913, \$7,662.58.

The above are the figures for Mississippi Baptists to Foreign Missions.

Let all Baptists in the State read this and then pray over it. Our aim is \$42,000.

L. P. Trotter, V-P.

Hattiesburg, Miss.

The news comes to us from Meridian that Brother J. R. Farish has entered into rest. He was a native of Virginia but for nearly fifty years has been preaching in Mississippi. He was for many years a familiar figure at the conventions and never failed to brighten a meeting with his humor. The Lord allowed him to ripen for the other world amidst those who loved him, and then suddenly summoned him to His presence where there is fullness of joy.

Ex-Governor R. B. Glenn, of North Carolina, will speak twice in Jackson, Sunday, March 30, at First Presbyterian church at 11 a. m., and at Capitol street Methodist church, at 8 p. m. Governor Glenn will be introduced by Governor Brewer. Everybody is cordially invited to hear Mr. Glenn. Some of his subjects are: "Are Our Young Men Safe, and How Can We Aid in Saving Them?" "The Country's Need of Strong Men and Women," "The Stars and Stripes—What They Stand For," "Our Country—Its Dangers and Possibilities."

While Joshua fought in the valley, Moses raised his hands toward heaven. As long as his hands were thus, Joshua prevailed, but when his hands became heavy and fell, there came a terrific slaughter among the Israelites. Seeing this, Aaron and Hur "stayed his hands." How many lives must have been lost to Israel before they did hold his hands up for him! What an incalculable loss will the cause of Christ sustain if you do not do your part now toward holding up the hands of our boards who are directing the fight at the front!

The leader of the teachers' meeting in one of the most progressive Sunday Schools in Mississippi found trouble in getting a full attendance. He announced that there would be a fault-finders' meeting Sunday night, and requested each teacher to be present in person or by proxy. All but two, out of more than twenty, were present. Each was asked to call attention to two faults: in teachers, pupils, superintendent, music, or anything else. A number of interesting and original criticisms were made, all in a cheerful, constructive spirit. At the close several remedies were suggested. A blackboard cartoon of a grouchy, gouty, fault-finder added vividness to the meeting. Next Sunday night there will be a boosters' meeting, and the leader has no fear for the attendance.

Sometime since mention was made of the lectures delivered at the Ft. Worth Seminary by Brother J. B. Lawrence. We are now informed that they will be published by Revell in a book of one hundred and forty pages and sell at 75 cents net. Brother Lawrence has generously decided to give all his income from the books to the support of Mississippi students at the Ft. Worth Seminary. The title is "The Biology of the Cross" and the subjects of the six chapters are: (I) "The Biology of the Cross;" (II) "Christ the Head of a New Humanity;" (III) "The Embryology of the New Life;" (IV) "The Psychology of Faith;" (V) "Spiritual Growth;" (VI) "The Cross the Mission Imperative." The title, the author and the purpose of the book will attract wide attention.

Last week there appeared in the New Orleans Christian Advocate a notice of "An Essay on Baptism," by Rev. Jno. D. Ellis, a Methodist preacher, of Jackson, Miss. Immediately a copy was secured of the book. On the fourth page is found this sentence: "It is also true that in the two places in the Old Testament where baptizo occurs, it is translated 'wash' at one place (2 Kings 5:14) and 'affright' at Isa. 21:4." On turning to the first passage referred to, in the King James version and the English Revised and in the American Revised Version we found these words: "Then went he down and dipped himself seven times in the Jordan." If a man deliberately misrepresents what the Bible says in this way how can you believe anything that he says about the Bible? How can a man be tolerated in the ministry who is guilty of saying a thing that anybody who can read at all can disprove by turning to the place referred to and seeing for himself? What people need is not more light on the subject of baptism, but a renovated conscience. Baptism is the answer of a good conscience. Whenever men's consciences are sufficiently quickened to make them willing and determined to obey God they are going to be baptized, and they don't want any substitutes for it. As the advertisers truly say, "Beware of something that is said to be just as good."

CONTRIBUTED ARTICLES

HOW TO HAVE RELIGION IN THE HOME.

By Theo. Whitfield.
No. 3.

The way of which I shall speak is the way of family prayer. Quietly and lovingly take your family for a walk around the cross every day. If the husband cannot pray in the prayer, then let the wife do so. I myself think that even if the husband is dead in prayer still it is good for the wife. Sometimes lead in the family prayer. Tell you it is hard for a father or mother, either one, to get down and pray before the children and before one another and then to get up and fuss and be cross. Now, I say, you get that wife of yours to pray the family prayers; work that kind of a way and she will not get out of patience so quickly. And wife, you get that husband to pray, and he will be a better husband to you. He will be more thoughtful of you after he has knelt with you in prayer.

Now, let me tell you another secret. A parent can say some things to a child while praying, or rather, in the hearing of the child, which things he might not be willing to say to his face. For instance, you can pray for the salvation of your child, and the child will realize that his father wishes he were a Christian. There is a great deal of teaching in prayer. You can pray the mother that she may be helped in her cares with the home. You can pray that the husband may have success in providing for the family. You can pray that the children may be kept from the sinful and downward habits of the other children of the world. And as you pray for these things in the hearing of the child it will make him think that he has not perhaps thought about these things before. It will let him have a look into your innermost heart, and your innermost heart sometimes he does not see when you talk to him, but he will realize the truth when you pray for him. It will make him like things more seriously when he hears you talking to God about him. He will not argue with you about matters in the house. O, there are a thousand things that would be helpful to pray for even if there were no answer to prayer.

Now I pause now to remind you of the help you will have from your Savior in your home because you have called on his name each day! Need I have to tell you of the direct power of your prayers prevailing with God? And many a blessed thing will happen to you and yours because you call on Him each day.

Now, space demands that I should close. I am not nearly exhausted this subject, but I trust that I have set you to thinking. It does not appear to you that I have been talking to you of merely material and material things. Here is a man that built his house in the low ground; he faced it

toward the south; and then in consequence, the blazing heat of the summer made it uninhabitable, and the miasma of the swamp bred sickness and death. But another builds his house upon a hill. He faces it toward the north. With wide porches he surrounds it, and with shade trees waving in the yard. The delightful breezes sweep through its halls, and it is good to dwell therein. Now, these things I have been saying to you about how to have more religion in the home may seem to you external; but I want you to so provide and arrange these external matters for your family that the Spirit of the Lord may come freely and often with His enlivening breezes and His saving grace and make your home indeed a blessed place to live.

MORGAN, THE GREAT LONDON PREACHER.

Morgan is rather small of stature, but great of intellect. He is somewhat tall and very slender. His neck is long and stringy. He has a full suit of hair, now grey, falling rather heavily to one side of his head. His face is full of heavy lines. The expression is rather animated, but at times a dark cloud seems to gather there, but soon vanishes for the sunshine again. His movements are rather quick than graceful. His gestures are usually made with the index finger of his right hand thrust carelessly before him. His voice is not attractive, and yet there is an earnestness in his delivery that makes you strain a point to catch every word.

The greatest glory of Morgan is his mind. His greatest genius is hard work. His preparation is absolutely thorough. He masters perfectly the task before him. He brings a wealth of learning and labor into his efforts that simply startles. He has a way of finding the essential facts relative to a certain passage and driving those facts home with convincing weight. Much of his time is spent in the elimination process, eliminating irrelevant matter that the great heart-truth of a passage may stand out prominently. When he gets through you wonder if anything else could be said, and yet he does not seem to put forth more than ordinary energy in his messages. The subject seems to have been treated exhaustively, but the man does not seem to have exhausted himself. He is intensely interesting, though deep. The people are anxious to hear Morgan. He is a popular preacher without sensational methods. He is orthodox without being dry. He appeals more to the intellect though he frequently moves the will by convincing the judgment. One is constantly impressed with the contrast between the audience and the speaker, but his superiority does not make you feel uncomfortable. You go away determined to do harder work to get more knowledge of the Bible.

His mind works with the precision of a

machine. His logic is faultless. His method is direct. He is sometimes even blunt in his statements. His sentences are clear and short. He makes no attempt at eloquence and does not sway his crowds, but they will go away with something that stays with them, and they will come back again. To me he is an ideal Bible teacher and preacher. He is an unusual combination teacher, preacher—great at both. He has no superior at either. He can readily glide from the preaching to the teaching and back again at will. He seems to be at home in the pulpit. It is his throne, and he reigns there with all the dignity and splendor of a monarch. Morgan never seems to be lost or in the least befogged in his thought. He moves right along with ease and without the slightest hesitation toward the goal before him.

Morgan was the very soul of the conference at Atlanta. There were other good speakers, but Morgan was the star. It is worth a trip across a continent to hear him. He is unique. It may be we will never have another Morgan. He has made the exposition of the Bible a popular thing. I never saw such crowds at morning midweek meetings. Thousands heard him lecture every day at eleven o'clock, and thousands more heard him preach at night. He has no patience with the "New Theology," or "Higher Criticism." I thank God for Morgan and Broughton.

W. A. Jordan.

Starkville, Miss., March 17, 1913.

WHY THEY CANNOT UNITE.

Article 3.

(Keep in mind that I am writing facts, as I see them, for plain people.)

The last point made in the last article was concerning the differences between the Baptists and the Methodists about infant baptism, and the last thing noticed was the fact that it is admitted by the greatest Paedobaptist scholars that "There is no trace of infant baptism in the New Testament."—Schaff-Herzog Encyclopedia, Vol. 1, page 200. Accepting this Paedobaptist confession as a fact, because we know that it is a fact, the conclusion we reached was that infant baptism is based wholly upon inference.

Paedobaptists infer that as Jewish children were to be circumcised so ought the children of Christians to be baptized. But Baptists reject the inference for three reasons. 1. Because there is not a Scripture that even intimates that such should be the case. 2. Because the absolute failure of the Scriptures to mention even one instance of infant baptism makes such an inference a mere presumption, and that against the facts of the records; which presumption, as Baptists see it, slaps the Scripture records in the face as incomplete. 3. Because circumcision was evidently for the natural seed and servants of Abraham after the flesh, while baptism is manifestly for the spiritual seed. Circumcision was for those who were born after the flesh to mark them as of the stock and entitled to the earthly rights and privileges of the tribe of Abraham on earth, therefore all of the male chil-

dren were commanded to be circumcised the eighth day after birth. But baptism is for the spiritual seed, to designate them as professed children of God, made such by regeneration and faith in Jesus Christ; therefore, it is not to be administered to anyone until after due evidence of the spiritual birth. By putting circumcision eight days after natural birth, God forever prevented the effort to circumcise the unborn, as it is said some priests have tried to do in baptizing infants.

Birth had to precede circumcision, and the child had to be alive; there is no intimation that they should circumcise the dead. So it is, as Baptists see it, spiritual birth should precede baptism, if otherwise it is equivalent to attempting to baptize the unborn.

To Baptists infant baptism is a perversion of all of the sacred teachings about baptism. 1. It goes beyond what is written, as confessed by Schaff-Herzog above. 2. It puts inference above the precepts, order and example of the written word. 3. It puts an act to be intelligently obeyed before either consciousness of what obedience is or knowledge as to what it means. 4. It puts inference before the order of the commission as given by our Lord, for He put both teach and believe before baptize. (Matt. 28:19; Mk. 16:16.) 5. Infant baptism has underneath it, somehow, the idea that it is, in some way, beneficial to the child baptized. As best we can learn that is where it started. But no Baptist and not many intelligent Protestants believe such Romish folly. Yet for a Baptist to unite with the Methodists is to sanction the doctrine of infant baptism, because the Methodists hold, teach and practice it. Neither could any real Methodist honestly come to the Baptists, without a change of belief, because all such know that the Baptists utterly reject the doctrine and practice of baptizing infants. Honesty must rule.

Another point of difference between the Methodists and Baptists, which forbids any honest, intelligent Baptist from joining the Methodists, or any such Methodist from uniting with the Baptists, without a real change of belief, is the act of baptism. That is, just what constitutes baptism.

Methodists hold that so far as the act is concerned, either sprinkling, pouring, or immersion is Scriptural baptism; while Baptists hold that no act is Scriptural baptism but the entire immersion of the body in water. With Baptists, without immersion there is no Scriptural baptism. The rite consists of a definite act, which act, according to the meaning of the word rendered baptize, is immersion. This is admitted by the best authorities. See Liddell and Scott, seventh edition, page 274; and Prof. J. H. Thayer's Greek-English Lexicon of the New Testament, page 94. This is shown to be the meaning of the word by the fact that Christ was baptized of John in Jordan and came up straightway out of the water, and that the people were baptized "in the river Jordan."—Mark 1:5, 9, 10. It is also shown by the fact that when Philip went to baptize the eunuch, "they both went down into the water," and that after the baptizing

they both came up out of the water.—Acts 8:38-39. The same meaning is further shown by the fact that it is written, "We are buried with Him by baptism into death."—Rom. 6:4; and "buried with Him in baptism."—Col. 2:12.

Baptists cannot get around these texts. They stand in the book just that way and will not change, consequently we cannot conscientiously believe it right to set aside the plain word of God for some more convenient way. We will read that text: "Ye are my friends if ye do whatsoever I have commanded you."—John 15:14. Also that other text: "If a man love me he will keep my words."—John 14:23. These words just will not change. We may explain and explain, but when we read it again they read just the same; therefore, we just have to hold to immersion only as Scriptural baptism or be disloyal to what we believe the word teaches. But if a Baptist joins the Methodists he sanctions the doctrine of sprinkling and pouring because that church practices that teaching. Baptists do not believe that baptism is in the least a means of obtaining, or essential to salvation. But they do sincerely believe that it is the duty of the saved by grace to strictly obey the commands of Christ just as near as they are given as it is possible to do, and they also believe that to fail to do that is both presumption and disloyalty in those who know the truth, therefore, believing that they do know the truth, they dare not change in the least one act required of their Lord. Neither can they conscientiously believe it right to sanction what they believe to be a change of the acts of obedience required by Him Who loved us and gave Himself for us. Sincere honesty forbids such sanction, therefore, no real Baptist can honestly be a Methodist; neither can such a Methodist be a Baptist without a real change of belief; consequently such cannot change churches until the belief is changed. Neither can they sanction any federation that demands such sacrifice.

But someone may say, "It is written that John said, 'I indeed baptize you with water; but He shall baptize you with the Holy Ghost.'"—Mark 1:8. That is a fact. You will find that statement, or something like it several times. But if you will read carefully, you will see that the expression is never used to show how the baptizing was done, but to contrast the baptism of John with the baptism of Christ. John used water, Christ used the Spirit. John's baptism was only outward and symbolic; Christ's was inward and vital. Keep this contrast in mind and all will be clear. Other Scriptures tell us where John baptized—Mark 1:5-9—and how they did when baptized. Then others tell us what was done when Philip baptized after Pentecost—Acts 8:38-39. And still others tell us what was done to those who were baptized—they were buried in baptism—Rom. 6:4; Col. 2:12. Therefore, there is no need for confusion on that point, consequently we can see clearly that the passages containing "with water" and "with the Spirit" were used in contrast to show the great difference between the baptism of John and the baptism of Jesus

Christ. But, in fact, the Greek in every place but three, where the expressions "with water" and "with Spirit" occur, requires that it be translated "in water." I say that because the Greek preposition *en* is expressed.

E. L. Wesson.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

Freedom and Authority in Religion is a new book from the pen of Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary. There is no man among us who walks more familiarly amid great subjects than the author of this book. Those who have read his "Axioms of Religion," or "Why is Christianity True?" will need no second invitation to get another from the same source. There is no subject that has concerned thoughtful and reverent readers more in recent years than the questions of freedom of body, mind and soul, and of real legitimate authority, and the relations of these two. Dr. Mullins deals specifically with them in the domain of religion, the subject of common interest to all and of deeper concern than any other, though closely related to all the rest. It makes giants to wrestle with great subjects and this book will be a good tonic to preachers and others who like to work their minds. The author says truly that "the problem of authority in religion involves directly or indirectly all the deeper problems of science and philosophy." The object of the book is stated to be to indicate the origin of authority, its permanent necessity and value in religion as elsewhere; its peculiar characteristics in religion which distinguish it from other forms of authority; and, further, to point out the relations sustained by the principle of authority in religion to our scientific and philosophic culture; to show how the principles of freedom and authority are implicated the one in the other, each being necessary to the realization of the other, and finally to indicate how in the Christian religion the ideals of freedom and authority meet and are reconciled by a harmonious blending into the higher unity of the spiritual life. We hope to speak a further word about this work later. It is gratifying to see how Baptists are making good books that attract the attention and minister to the needs of the world. The American Baptist Publication Society has done its work well in this volume.—\$1.25 net, postpaid.

This week we publish the last of the series of articles by Pastor Lawrence, on "The Kingdom of God." Whether you agree with him or not, and it is certain that some will not, he has probably stirred up many to thinking on a most important subject. There is no greater or more vital subject. Jesus came into the world to establish the Kingdom of God and a large part of His teaching bore directly on this theme. Brother Lawrence has done well to provoke the study of it.

The vice commission, authorized by the legislature of Illinois, has been investigating in Chicago the connection between the small salaries paid to young women and their falling into sin. Anything that promises to help save the young women is to be welcomed and encouraged, and it is gratifying to see that the managers of large department stores generally show themselves ready to help the commission by giving all needed information and in any other way. Mr. Jno. D. Rockefeller, Jr., has invited the commission to visit and make investigations in New York. But the cause of moral dereliction of this kind will be found deeper than the question of wages. There is needed first of all a moral regeneration that makes sin hateful and the spiritual tonic that can come by the inculcation of the word of God alone. There is needed a cure for the wickedness of man and the weakness and sin of woman. Young people need more restriction and care on the part of parents and to be trained in self-control and proper reserve and conduct toward one another. Women, many of them, need to dress more modestly, so as not to appear common or coarse or suggestive of evil. The devil can use a woman as easily as he can a man to ruin a world.

CHAPTER XX.

The Coming of Christ and the Kingdom.

We have seen in our previous studies that the Kingdom of God is both coming and to come; that it is first a reign in the hearts of Christ's people and then a reign of Christ in the earth with His people. The first stage—the reign of Christ in the hearts of His people—is but the preparation of the citizens of the Kingdom. The Kingdom itself, in the full meaning of the term, is the empire of God in the earth. This empire is to be world wide, it is to include the political, commercial, social and spiritual life of man, and is to be headed up in Christ who is to reign with His people and through His people over the earth.

Some illustration of the principle here involved may be afforded by the history of our own country. It was after the revolution that the colonies became the United States. There was first a period when, by struggle, men were prepared for citizenship in the republic. Through the preaching of a new political gospel men were born again in their civic thought. They refused to be subject to the dominion of England. They were converted to a new ideal in government, and, having been born again politically, they were ready for the establishment of a new empire, the republic of the United States. But the republic was not established until after the political birth of the people had taken place. The first great work was that of the preparation of a citizenship out of which and with which the government could be organized.

So with the Kingdom of God. The first great work is that of preparing the citizens for the Kingdom. This is the task to which Jesus first sets Himself in the dispensation of grace. In His teaching concerning the Kingdom of God He places special stress upon this feature in the Kingdom's establishment because men are prone to overlook their own fitness for the benefits and blessings of heaven, and then, too, there can be no empire of peace and love without a citizenship in which the spirit of peace and love is an element in the very nature of each individual citizen. But after the citizenship of the Kingdom of God is prepared, then will come the establishment of the Kingdom. Then will the empire of heaven be set up in the earth. In this supreme and glorious consummation the supreme event of primary importance will be the coming of the King from heaven to assume His throne. "When the Son of Man shall come in all His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory."—Matt. 25:31.

Christ's Coming and the Kingdom.

All Christians believe that the Scriptures teach two, and only two, comings of Christ to this earth. They also believe that one of these comings has already taken place. But they are divided as to the time (and I use the word time relative to what is generally called the millennium) of the second advent into two schools, the pre-millennial and the post-millennial. Post-millenar-

MISSION SECTION

THE GREATEST MONTH AMONG
SOUTHERN BAPTISTS.

We call the month of April, 1913, the greatest month ever known among Southern Baptists. How can we, and will we? are the important questions. For a number of years our contributions for Foreign Missions have steadily and gloriously advanced notwithstanding that at the close of the year for the past four years there has been some deficit. This year for God's glory we wish to meet our obligation. The foreign fields were never so ready as now. Thousands are looking to the Lord. Our missionaries plead for additional workers. Our young men and women, well equipped, plead to go out. The whole question revolves about this: Will we do our part in furnishing the necessary funds?

A Proposition.

We remember the deficit and consequent depression and distress in our Lord's work in the last four years. To meet and overcome all this, during April, we make this proposition to you, dear brethren and sisters—God's people.

Let us begin every day in April with special prayer to God for His guidance, help and blessing. When we awake in the morning, the first thing, let us look to Him. Then let us decide to give something extra for each day in April up to the 25th. That day the gift should be sent forward so as to reach the Foreign Board by the last day in April when the books close. Some will give one cent extra each day. This will be 25 cents to the 25th. Others will give daily, two cents, four cents, one dollar, perhaps ten dollars or one hundred. Who knows? God may put it into somebody's heart to give one thousand dollars daily. We have a great deal. Read John 21:3-6. See what task faced with the weary fishers when Jesus came. There had been long working and waiting, but when Jesus came, He gave the command to cast out the net again. He gave the glorious results. He is with us today.

We believe that there are thousands who are waiting to pray and give extra for a glorious advance and victory by April 30th. Will those who feel so inclined drop us a line, and a card will do. If you simply say, "I will be one"—that will be enough. You need not state how much extra you will give or what you will do.

Will those who read this talk to others about it, pastors to their churches, friends to their friends. You can get a prayer card in your church or community.

Let us make April the greatest month ever known among us—think of raising nearly \$100,000 for foreign missions and a large fund for home missions in one month. But under God we can do it. Let us say we will.

Our reports from our missionaries to be made at St. Louis show thousands of baptisms and a marvelous advance—glorious

SIGNS OF PROMISE.

The signs continue with each passing day to increase, not only in number, but also in magnitude. At Bond the State Mission contribution records better results, while a voice from the southwest where the dwellers of Hebron abide declares for Foreign Missions with an emphasis \$58.85 strong. Historic old Cherry Creek sends out the life line with \$60 as a token of her interest, while Charleston stands close second with \$54.95. Phalti has a man for pastor who says that if Mississippi fails to come up with her part, I am resolved the blame shall not be mine, and here are the shekles to emphasize it in a check for \$45.00, a 450 per cent increase. Tylertown joins the marching column with \$64.75, and Kingston wheels into line with \$57.58. Ackerman holds up her banner with \$83 inscribed thereon, while her sister, French Camp, in same pastorate, shows \$51. Salem says \$34.71, and New Salem says \$49.95. Bethesda, where the good doctor lived so long and wrought so well, and died in the triumphs of faith, gave \$52. Okolona W. M. U. shows their faith by their works, and closes their first one hundred in supporting native worker. Moss Point, where the sea breezes blow, is in evidence with \$192, and the same spirit with \$190.21, stirs in the tops of the mulberry trees at Ecu, nearly 300 miles away as the wild goose seeks his northern home. Oxford responds with \$137, but holds in reserve the 30th of this month for the Sunday School to add \$150, doubling the amount asked of her, and so of Pittsboro. Laurel First opens the gates for a monthly deluge and the first of these reach high water mark at \$188.45. However chilly may be the name, there is nothing chilly in the hearts of those Central Coldwater people when they turn themselves to a mission collection as witness this check for \$160.50, and coming close behind them is Fifth Avenue, Hattiesburg, with \$154.10. Jackson Griffith Memorial in spite of their youth, joined long ago the one hundred dollar churches and holds to the faith with becoming fortitude. At Sumrall, where the beloved Thompson teaches the way of life with so much acceptance as to win high place among Mississippi preachers, there is response with \$110.

Who will join Brother Moore in the resolution, if Mississippi fails to meet her part, it shall not be my fault? That commits him who joins it to work and sacrifice, to prayer and giving, and without these we will fail, but like the apostle we are only to remember that "we can do all things through Him Who strengtheneth us."

A. V. Rowe.

victory. Shall we answer them with a cry of defeat? Never! In God's name we will answer back, "Victory; advance for our King."

Hoping to hear favorably from thousands soon,
Yours fraternally,

R. J. Willingham.

ians hold that the whole world will become subject to the will of Christ through the preaching of the Gospel and that the condition resulting will be such that we can truly say God's Kingdom has come in the earth. When this condition shall have been reached and established then will Christ come for judgment.

Pre-millennarians hold that Christ will come at the beginning of the millennium and that His coming will usher in this reign of peace and love. That at His coming He will assume His throne and will during a personal reign, bring this world into complete submission to the God of heaven. This they call the empire of God on earth.

The Time of Christ's Coming.

I submit the following reasons for believing that Christ's coming will be at the beginning and not at the end of the millennium.

1. Christ declares that His coming shall be immediately after the tribulation of those days which shall befall the Jews.—Matt. 24:21; Luke 21:24. This tribulation began with the siege of Jerusalem by Titus and has continued from that day to this, but will be especially severe just before Christ comes and puts an end to it.—Luke 21:24. See also Isaiah 24:16,23; 60:2. If this great tribulation is to continue until the coming of Christ and especially rage just before He comes then there cannot be world-wide peace and love for years before His coming. The two ideas are contradictory.

2. The church is always spoken of as being subject to persecution and struggling against opposing world-forces.—John 15:18-21; II Tim. 3:12-13. Space forbids lengthy quotations, hence I only give one verse. Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels"—II Thess. 1:4-7. Here it is stated that those who would live godly shall suffer persecution, and that rest will not come until Christ is revealed from heaven. This means that Christianity has not conquered the earth. This condition is to maintain until He comes.

3. Christ does not tell us that the world will become converted before He comes, but, on the other hand, Scripture distinctly teaches that wicked men shall wax worse and worse until Christ comes.—Matt. 24:36-39; II Tim. 3:1-5; II Peter 3:3-4; Luke 17:26-37. So we are told not to look for the millennium, but to look for the Lord.

4. The Antichrist is pre-millennial, and is to be destroyed by the brightness of the Lord at His coming.—II Thess. 2:1-10. There can be no millennium while Antichrist exists upon the earth, and as the mystery of iniquity, which began in Paul's day, continues and at last heads up into Antichrist which man of sin is destroyed by the brightness of the Lord at His coming, there can be no place for the millennium until after the coming of Christ.

5. Before there can be a millennium Satan must be bound. This is the first act of Christ when He comes.—Rev. 20:1-3.

6. The millennium will be a literal reign of Christ in the earth and not simply a spiritual exaltation of the church. We are told

that a king shall reign in righteousness.—Isa. 32:1-4; Jer. 23:5-6. And that this reigning king shall sit upon the throne of David.—Isa. 9:6-7; Luke 1:30-33.

I have not developed the argument for the pre-millennial coming of Christ, but simply stated some of the reasons for such a belief. The history of the past dispensations of God prove that each has ended in failure to realize the Kingdom. The history of the church shows a great apostasy which has only been checked in part by the reformation. Protestantism is headed in the same direction today. The true, spiritual, unadulterated worship of God is not found in the bluster and blow of denominational pride. But this is another subject and I will not discuss it here. One thing is evident, the Kingdom of God has not come yet. All the boasted progress of our much heralded world-wide work does not seem to bring us any nearer the Kingdom. While we are spending millions of dollars in

an effort to Christianize the heathen, America becomes more and more unchristian. Crime is on the increase; politics becomes more and more corrupt; social conditions more menacing. The drift is distinctly away from the peace and purity and modest righteousness characteristic of the Kingdom of God. Not only so, but even those who claim to be Christians are losing their grip upon the vital truths of Christianity. Christ is no longer the divine One, but only a divine One; divine as any other man might become. The Bible is an inspiration only as all truth is inspired, and like all books of human origin the Bible contains a great deal of error. There is no longer real emphasis placed upon the judgments of God. Hell is a medieval misconception to be eradicated, repentance is simply the consent of the mind to join a church, and faith is purely an intellectual acceptance of some creed. This will not be changed until the Lord shall come and establish His Kingdom. Even so come Lord Jesus.

Mississippi College

MISSISSIPPI COLLEGE ENDOWMENT.

Mr. T. J. Wills, of Raleigh, Miss., made a subscription of \$2,500 to the endowment. He is a strong supporter of the college. He was one of the first to agitate the endowment movement. He says if conditions go well he may be able to double his subscription before the time is out. The following is a list of the cash subscriptions made the endowment during the last three months:

J. M. Welch, Seminary, \$5; J. W. Finch, Seminary, \$5; Rev. C. E. Darling, Wesson, \$5; Miss Bessie Sumrall Sanford, \$5; Miss May Davis, Woman's College, \$5; Miss Ella Wade, Hattiesburg, \$5; Mrs. J. C. Perry, Grenada, \$5; Mrs. J. B. Perry, Grenada, \$5; Y. W. A., Grenada, \$6; J. C. Perry, Grenada, \$50; J. C. Keeton, \$2; J. T. Thomas, Grenada, \$20; Mrs. C. C. Roberts, Grenada, \$5; Mrs. Carl, Grenada, \$5; A. D. Collins, Grenada, \$50; Mrs. J. D. Causey, Gloster, \$5; Mrs. S. H. Dawson, Gloster, \$1; Mrs. W. H. Wesley, Jackson, \$1; W. H. Jenkins, Gloster, \$5; W. C. Anderson, Gloster, \$5; J. F. Korman, Gloster, \$10; A. Webster, Clarksdale, \$5; Mrs. S. M. Smith, Clarksdale, \$5; S. L. Donald, Tutwiler, \$2.50; M. L. Wilkinson, Tutwiler, \$3; Dr. T. F. Clay, Tutwiler, \$25; Mrs. L. F. Bobo, Lyon, \$500; B. K. Bobo, \$100; C. G. Bobo, Bobo, \$50; Jas. Jenkins, Lyon, \$5; Dr. S. W. Glass, Lyon, \$5; Rex, R. A. Ferguson, Sumner, \$50; W. M. U., Sumner, \$10; R. M. Ferguson, Sumner, \$5; W. A. McMullen, Sumner, \$10; W. D. Partch, \$5; H. D. Love, Leland, \$2; J. R. Kuerst, Leland, \$5; B. W. Garrison, Leland, \$25; C. C. Carth, Belzoni, \$1; L. S. Wright, \$1; W. F. Holmes, McComb City, \$25; Misses Lois and Perla Otkin, \$25; Miss Francis P. Otkin, \$10; basket collection, Bassfield, 80c; basket collection, Norfield, \$2.25; Leslie Bollen, Bogue Chitto, \$1; Dr. L. O. Dawson, Tuscaloosa, Ala. \$1; Miss Mamie Thompson, Hattiesburg, \$3; Rev. J. F. Currie, Hattiesburg, \$5; Joe Segar, Sunrall, \$25; basket collection, Monticello, \$4; basket collection Wavilla, \$2; Mrs. T. A. Boone, Wavilla, \$1; R. J. Douglass, Sontag, \$5; R. E. Day, Sontag, \$10; basket collection, Sontag, \$1.40; basket collection, Georgetown, \$2.85; Mrs. M. E. Spell, Georgetown, \$5; F. M. Walker, Georgetown, \$5; W. D. Berry, Georgetown, \$2.50; basket collection, Fernwood, \$1.35; basket collection, Magnolia, \$2.35; Miss F. Cokeram, Magnolia, \$5; basket collection, Osyka, \$2.55; R. S. Funchess, Osyka, \$1; Miss Pearl C. Ott, Osyka, \$10; Mrs. R. L. Weatherly, Magnolia, \$2; Rev. S. W. Sibbey, Tylertown, \$50; J. M. Gates, Tylertown, \$10; basket collection, Canton, \$3.90; basket collection, Goodman, \$5.90; W. F. Rosamond, Goodman, \$5; Rev. J. Ellis, Goodman, \$5; Mr. Smith, Norfield, \$2; J. W. Rule, Ruleville, \$10; T. F. Loyd, Ruleville, \$10; Dr. H. P. Simpson, Ruleville, \$10; Mrs. H. E. Me, Chrg, Ruleville, \$1; E. H. Kent, Doddsville, \$5; J. L. Parker, Doddsville, \$2; Dr. J. E. Coleman, Doddsville, \$5; J. W. Parks, Drew, \$2; R. W. Manning, Drew, \$10; Dr. B. F. Green, Drew, \$10; Mrs. D. M. Miller, Drew, \$10; J. E. Stakeley, Drew, \$1; J. A. Miller, Drew, \$1; basket collection, Pleasant Ridge, \$1.15; basket collection, Beulah, \$3.05; Mrs. Nannie Landers, Canton, \$5; L. J. Buckner, Canton, \$5; Miss Alice Stokes, Canton, \$10; J. F. Meek, Canton, \$5; Miss Virginia Welch, Canton, \$25; L. C. Burket, Bassfield, \$5; Mrs. Clemens, Magnolia, \$1; D. D. Kelley, Raleigh, \$5; basket collection, \$2.90; Geo. C. Jackson, Belzoni, \$10. Total up to date, \$1,367.75.

The Southern Sociological Congress meets in Atlanta, April 25-29, and will study the questions of "public health, courts and prisons, child welfare, organized charities, negro problems and the church and social service."

THINGS OF THE KINGDOM

New Hebron, Miss., given nearly \$500 to the Mississippi Baptist Hospital; the First church at McComb has given beyond \$550. Shivers has contributed \$250; Pinola, \$125; and Stonewall, \$125. It is hoped that ground will be broken for the new building during April.

The offer of either one of Dr. Carroll's books for a new subscription and fifty cents for a new subscription. This offer has been accepted. For the benefit of those who have not this opportunity aside, we will fill all orders for this offer which are mailed and postpaid April first. On that date the offer will be withdrawn.

Mrs. J. M. Searcy, a mother in Israel, died at her home in Little Rock, Arkansas, Tuesday morning. She was the wife of Dr. J. B. Searcy, formerly pastor of The Baptist Record, and the mother of Mrs. W. T. Lowrey. Mrs. Searcy was a noble and consecrated Christian woman. Hers was a life as sweet as the breath of the morning. The Record mourns, with many others, her death.

Dr. J. K. Apple, Summit: I have been greatly interested in the articles of Dr. J. B. Lawrence in the caption, "The Kingdom of God." It is certainly a subject of vital interest to Christians. I think these articles should be put in better form, as they will doubtless be valuable to readers, who may be interested in the subject for years to come. I understand that Fleming H. Revell Company, of New York, has noticed these articles, and have expressed a desire to put them in book form. It seems to me that Christians should be encouraged to think seriously upon this subject and be often reminded of it.

Easter Sunday found assembled in the Baptist church at West Point the largest Sunday School in its history—249 present at roll call and others came in afterward, with every officer and teacher in place and on time. During a new member campaign, covering the past several weeks, nearly one hundred names have been added to the roll, and last Sunday it was voted to purchase this purple and gold contest for a month longer. After the preaching service there was a Scriptural celebration of Easter, when Deane Karsten and Dan Garner, two little boys, were taken by the pastor into the baptismal waters, thus symbolizing the death and resurrection of the Savior.

Rev. H. B. Boone, Gloster: We had splendid services here today, and that without any Easter day. The pastor, instead, preached on "The Active Church" and at night on "The Revival We Need." We had the largest attendance at Sunday School that we have had in a year. The Philathea class had 25 present. It was as teacher Mrs. Mrs. I. L. Roler, daughter of Rev. A. P. Scofield, now of Little Rock, who makes one of the best. The Baraca class had 24 present, and it has for its teacher Mrs. M. Boone, who has had considerable experience in this work. These classes were started only a few weeks ago with less than a half dozen each. We are happy over this splendid growth and believe a great work will be the fruit of the editor and hope to see a larger increase of subscribers to The Record.

Members of the Baptist church: We have been absent leaders of The Record, and now we desire to know something of the work we are doing in our church. For several months we were without a pastor, and the in-

terest in the church grew cold but we are very grateful indeed to say we have Brother Read, formerly of Gloster, as our pastor and everyone has learned to love him. Our church has recently purchased a five-thousand-dollar pastors' home. The every-member canvass for benevolent and current expenses has been established through the duplex envelope system and within a short time will be working nicely. Our Sunday School is growing. The young men have organized a Baraca class and the young ladies a Philathea class. We hope to make this the greatest year's work in the history of the church and accomplish great things in the Master's Kingdom.

Dr. R. J. Willingham, corresponding secretary of the Foreign Mission Board, makes a proposition published elsewhere which ought to result in great benefit to our boards. It is certainly important that our people give during April the money necessary to meet all obligations on our Home and Foreign Boards. April is the month of utmost importance to these two boards and this year it can easily be made, as Dr. Willingham suggests, the greatest month in the history of Southern Baptists. The proposition calls for two things: first, prayer, and then laying aside a daily extra contribution. If a great number of our people will accept the proposition, the board which Dr. Willingham represents will come to the close of the year in splendid shape. Why should not thousands of our people take hold of the idea? If we will begin each day during April with prayer and then give as we pray, there will not be a shadow of a doubt that the task of raising the needed funds will be accomplished.

See how we grow—The trustees of the Baptist Orphanage at Jackson have been for a year or more looking out for a farm where they could put the larger boys and help in making their own expenses. Recently they found what they wanted, one mile west of Florence, in Rankin county, and purchased three hundred acres of good level land, well watered. There is a good residence and two cabins on the place. It is close to one of the best high schools in the State. Already Superintendent Carter has begun work there, putting out cabbage plants and arranging to make other things to supply the home. The place, with a wagon and team and farm implements, cost \$4,500. The people of Florence themselves will probably pay a part of this. Boys from twelve years old and up will be taken out here when their school is out. It is only about twelve miles from Jackson, on a good road. Brother Carter thinks one hundred and fifty acres can be put into cultivation in a few years, fifty acres being used this year. Of course, it will cost something to fit it up for occupancy of so many boys. Here they will have plenty of work to do, and plenty of room for recreation. This is a great move in the right direction. Brother Carter is by the farm like Brer Rabbit was by the briar patch—that's where he was raised!

A meeting of the Education Commission was held at Clark Memorial College, Newton, on the twentieth. Eight out of nine members were present. W. M. Whittington, A. H. Longino, J. H. Price, A. V. Rowe, L. E. Barton, T. J. Milley, T. J. Shipman and P. I. Lipsey. J. B. Lawrence was kept away by being in a meeting at Indianola with Pastor Martin. The members of the commission were cordially entertained by the college people, and were very much pleased at what has been done toward building up a denominational school. The buildings are good, and the student body is exceptionally fine, composed of young men and

young women who are proud of the school and very courteous to visitors. Brethren Gates and Bush and Patterson and other men and women are doing a great work. It was also delightful to meet the brethren who are members of the board of trustees of the college. These have borne the burden and heat of the day. It takes time for the adjustment of business of such importance and progress is slow that it may be in the right way, but it is practically assured that the request of the trustees of Clark Memorial College to be taken over by the State Convention will be favorably reported by the commission. This is evidently the wish of all parties and is in a fair way to be carried out. The Woman's College at Hattiesburg is outgrowing its quarters and must make room for next session. The trustees and the commission are working together to provide for it.

SOUTHERN BAPTIST CONVENTION.

The fifty-eighth session (sixty-eighth year) of the Southern Baptist Convention will begin at 3 p. m., Wednesday, May 14, 1913, in the city of St. Louis, Missouri.

Preacher of the convention sermon, T. W. O'Kelly, D. D., North Carolina; or his alternate, Joseph L. Gross, D. D., Texas.

The sessions of the convention will be held in the Third Baptist church (Grand and Washington); and the office of the secretaries of the convention for enrollment of delegates will be open in the same building, Tuesday, May 13, 9 a. m. to 10 p. m., and on Wednesday, May 14, from 9 a. m., until the convention is called to order in the afternoon.

All representatives, whether financial or associational, are earnestly requested to present their credentials and be enrolled as soon as possible after arriving in the city. Please do not wait until the last minute.

Representatives after being enrolled will be furnished with a badge, without which the ushers will not admit them to the floor of the convention.

State secretaries can greatly aid us in securing rapid and correct enrollment by reporting their arrival at the office of the secretaries.

Lansing Burrows,
Oliver Fuller Gregory,
E. C. Dargan, President Secretaries.

RAILROAD FARE TO SOUTHERN BAPTIST CONVENTION, ST. LOUIS.

Aberdeen \$14.95, Ames \$14.55, Artesia \$15.65, Baldwin \$13.30, Bassfield \$20.75, Bay St. Louis \$23.35, Belzoni \$17.15, Biloxi \$22.85, Bolton \$18.95, Booneville \$12.95, Brandon \$18.70, Brookhaven \$20.35, Brooksville \$16.05, Calhoun City \$15.55, Canton \$18.05, Carriere \$22.45, Carrollton \$16.40, Clarksdale \$14.65, Clinton \$18.95, Columbia \$21.55, Columbus \$16.10, Corinth \$12.35, Durant \$17.00, Edwards \$18.95, Elizabeth \$16.45, Ellisville \$13.10, Enterprise \$18.65, Eupora \$16.10, Forest \$18.70, Gloster \$21.70, Greenville \$16.85, Greenwood \$16.40, Grenada \$15.05, Gulfport \$22.85, Harrison \$20.45, Hattiesburg \$20.75, Hazlehurst \$19.75, Hickory \$18.70, Holly Springs \$12.80, Houston \$15.00, Indianola \$16.45, Itta Bena \$16.45, Iuka \$13.00, Jackson \$18.70, Kosciusko \$17.00, Lauderdale \$17.65, Laurel \$19.55, Lumberton \$21.55, McComb \$21.05, Macon \$16.30, Mathiston \$16.10, Meadville \$20.95, Meridian \$18.20, Monticello \$20.75, Moorhead \$16.45, Natchez \$21.25, New Albany \$13.85, Newton \$18.70, Ocean Springs \$22.85, Okolona \$14.40, Oxford \$13.70, Pascagoula \$22.85, Pass Christian \$23.15, Pelahatchie \$18.70, Picayune \$22.70, Poplarville \$21.95, Port Gibson \$19.85, Prentiss \$20.75, Quitman \$18.95, Roxie \$20.95, Shubuta \$19.35, Silver Creek \$20.75, Starkville \$16.00, Sumrall \$20.75, Trotters Point \$14.25, Tupelo \$13.85, Vicksburg \$18.95, Vossburg \$19.25, Vanilla \$20.75, Water Valley \$13.90, Waynesboro \$19.75, West Point \$15.25, Winona \$16.10, Yazoo City \$18.00.

Knees Became Stiff

Five Years of Severe Rheumatism
The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. His great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism, five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or in colored tablets called Sarsatabs.

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Willard H. Morse, M. D., Consulting Chemist, Hartford, Conn., reporting on Absorbine, Jr., says: "It is free from toxicity, irritating properties, or other harmful action."

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A LAYMAN'S STUDY.

Sacrifice is the life of Christianity; love is the foundation, and obedience the result, unto everlasting salvation. The old dispensation was "come," the new, "go," "do," "so," as the Gospel teaches.

Christ laid aside His crown and assumed the form of humanity; enduring the shame and His thereof, in sorrow and suffering, that through obedience to the broken law, he might redeem us. Love only could dictate such a sacrifice even for such a result.

Supreme selfishness has no room for sacrifice, no time to think of others' good. The "go" of the gospel is activity, visitation, work, ministry, not simply pulpit declamation; for the Apostle James says: "Be ye doers of the Word and not hearers only." Families must be reached, and the majority can be in no other way. Catholicism understands these facts and begins early.

The church is to "teach all nations," not the Jews only, "baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever Christ has commanded—not the law and the prophets"—a new dispensation; and the opening of the door to the Gentiles. Peter was to open the door; Paul was to be a chosen vessel to preach to them and train them.

Every disciple has a gift, a mission and must give account for its exercise. They should be organized into departments; the first being the Sunday School, the special instruction and training of classes; second, ministerial and visiting division; third, public worship; fourth, cottage meetings and charities. Give everybody something to do. What we need is development, not entertainment. A name on the church book is not evidence of a change of heart; but maybe a decision of the head only. L. A. D.

A PROMINENT MINISTER JOINS THE CLUB.

The following letter from a well-known minister is respectfully appreciated by the management of The Record Piano Club for the reason that he and his cultured family are probably as competent critics as could be found anywhere and their opinion is therefore authoritative. He writes: "The piano arrived in good time and in first-class condition, and we find that it measures up in every particular to what you claimed for it. We are delighted with it, and take pride in showing it. The first comment after a test is 'Oh, hasn't it a sweet tone!' and the next is, 'What did it cost?' and then 'Where did you get it?' The wonder is how a piano of its appearance and tone can be sold on the terms on which you offer it. The Club plan is a blessing to the poor man who must buy and would not otherwise be able."

On receipt of a letter from the management of the Club, thanking him for his endorsement, this minister replied as follows:

"You are cordially welcome to my testimonial, but if it had not been true, you could not have pumped it out of me with a high power engine. All that I said is true, and more. We would not think of trading it off, or back—no, not for four hundred dollars—except to make the same trade again."

Every reader of The Baptist Record is cordially invited to join the Club. For catalogue and full particulars address the managers, Luden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

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Is the title of a heart-melting, soul-to-soul poem by Miss Margaret Lackey, Corresponding Secretary of the Mississippi Woman's Missionary Union. This little book is a "gem of purest ray serene." It tells of the joys and sorrows and cares of motherhood in such a vivid and true-to-life style, that you wonder if the writer did not really know your own dear mother. Don't you recall the "little things" she did that you thought "need not have been done at all?" You remember them now, but perhaps you forgot to thank her for them then. The reading of Miss Lackey's booklet will remind you of the things you should do in her honor, whether she has "gone home" or is still with you.

The make-up of the work is in perfect harmony with its substance. It is handsomely illuminated with engravings in color. The price is 39c.

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"Since Mother Has Gone Home," by Miss Margaret Lackey. I enclose \$.....

(Your mother and friends will appreciate your sending them copies.)

Woman's Missionary Union

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MISS MARION BANKSTON, Winona.
MISS ARIAH JOHNSON, Hattiesburg.

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MISS MARGARET LACKY, Clinton.
All societies of the State should send quarterly reports to Miss Margaret Lacky.
Baptist money should be sent to A. V. Rowe, Jackson.

Walk as children of the light."—Eph. 5:8.

NOTICE.

Societies will please, send the amount for the "Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

FROM THE SECRETARY'S OFFICE.

During this month your secretary has visited several societies in Carey and Mississippi Associations, and attended the quarterly rally day in Pearl River.

A meeting was held with the society at Oxley on Saturday the 14th. Under the leadership of Mrs. T. E. Summers, the wife of the faithful pastor, the little society has accomplished much within the last four months. Their house of worship which is in need of repair, has been renovated, a new front built, and a number of other needed improvements made. This is one of our best societies, and promises to be one of our best. From this on the work will be divided between the local home needs and the other phases of our work.

Just here your secretary would lovingly urge that we see to it that our efforts are more evenly divided between the State work and the other fields. And when I say State work, I refer more specially to the work that comes under the head of some uses in our reports. Our reports show that more than two-thirds of our contributions are spent in our own church. Of course the nearer need always seems the more pressing; but cannot we adopt some more systematic method of dispensing our funds?

From Oxley we went with the pastor, Rev. E. Summers, to Morgan's Fork where Mrs. Summers has effected another organization, and from which we hope for great things in the future.

Owing to the inclemency of the day, we had to reach two other appointments on that day.

On Monday, however, we had the privilege and pleasure of meeting with the Centerville and Gloster ladies. First at Centerville, where the ladies, under the leadership of that decorated president, Mrs. Dr. Robert, assisted by the earnest and sympathetic wife of the pastor, Mrs.

Paden, are doing great things for their Lord; and are planning for greater things. After the exercises the meeting was turned into a social affair at which refreshments were served, and everyone had the privilege of becoming better acquainted. The evening was given to Gloster. We met in Galilee church. The pastor and a number of the other brethren lent their presence. There were also a number of the members from the Second church. The peculiar pleasure of having several former pupils in the congregation made it an easy matter for the secretary to talk of the work, but lack of space deprives us of the privilege of mentioning many incidents we should like.

On Wednesday, the 19th we met in Mount Olive with the local society as hostess for the quarterly Rally Day. For the vice-president of Pearl Leaf sees to it that there is a Rally Day held with one of her societies each quarter. But for the rain which fell incessantly, there would have been a full delegation from each society; for many had planned to come; as it was four societies sent representatives. And those sisters at Mount Olive know how to entertain socially as well as spiritually. A most unique and elegant luncheon had been provided, and was served in one of the Sunday School rooms. The program covered many phases of the work; and while several who were to have taken part were absent yet it was carried out. The interchange of plans and ideas was most helpful. Indeed we know of nothing that is more helpful in the work than this quarterly Rally Day. How we wish more of our Associations would follow the example of Pearl Leaf.

The end of the fiscal year is upon us. In a very few weeks the books will close. Dear sister, are you doing your very best to make the records appear better? What about your Home and Foreign Mission appointments? Have they been met? Let not one of us leave our part for some one else to do.

Some twenty years ago our dearly lamented Miss Lottie Moon sent a letter back to the States, in which she used this expression: "See that no man take thy crown." It has stuck like a burr in my memory all these years; and yet I wonder with

an ache in my heart if I had listened more heedingly to her appeal would she have suffered some of the things she did before the end came.

The State W. M. U. of North Carolina, is in session this week, March 25-28. Our Miss F. E. S. Heck is State president. The Biblical Recorder, the State organ of North Carolina, is given up largely this past week to the program, which is most excellent. The pictures of a number of the workers add to the attractiveness of the paper; among them being Miss Heck's, and Miss Blanche Barus', the State corresponding secretary.

Will the sisters who are planning to attend the Southern Baptist Convention kindly send in their names at once to the office? We are entitled to twenty delegates besides the vice-president. We trust that as this is our Jubilate year, a great many more will go than those appointed as delegates. But the appointment must be made by the Central Committee very soon.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

LETTERS TO YOUNG PREACHERS.

No. 6.

My Very Dear Brethren:

Be not in haste to assume responsibilities or to take work for which you are not prepared. Remember that your Master, when He called His apostles and they left all and followed Him, although He called them out "that they should be with Him and that He might send them forth to preach" (Mk. 3:14), did not send them immediately out into the work, notwithstanding "the fields were white already to harvest and the laborers were few." (Jno. 4:35; Lu. 10:2.) But they were kept in the school of Christ, under the instruction and training of the Good Teacher and Preacher, for three years; and during that time they were sent out only once for a brief period, to preach, etc. (Matt. 10:5-8). Not till after His death and resurrection did our blessed Master commission them to "go and preach." (Mark 16:15). And even then they were not permitted to go immediately to the work, but were commanded by the Master to "tarry in Jerusalem until they should be endued with power from on high" (Lu. 24:49); notwithstanding the world was groping in darkness and sin, and souls were perishing for the bread of life. They were to deal with the souls of men—with their eternal interests, and for this work which called the Son of God from heaven, filled His heart and hands, and demanded the sacrifice of His precious life, there is essential need of the most thorough preparation and training. Even then you must fall in your mission, unless you are "endued with power by the Holy Spirit of God."

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young men to ordination and into the solemn and responsible office of elder, bishop or pastor, is a serious, if not fatal, mistake; the source of no little harm to the cause, to the church and to the young preacher himself. Lay hands hastily on no man. The bishop must not be a novice, lest being puffed up, he fall into the condemnation of the devil." (1 Tim. 3:6; 5:22). Because they have the "gift of gab" not a few young brethren are ordained to the ministry and put into the pastorate, before they have learned anything to preach or have been instructed and trained in the solemn and important duties of the office which they would assume. Such a course is both unscriptural and unreasonable, and how can we expect for anything but confusion and disaster to result from it?

Many sad instances of this have fallen under my own observation. One of recent date: A young brother was licensed to preach, and attended college a few months. By the influence of some brethren prominent in the ministry, he was called to a church in one of our large towns—an important and difficult field, demanding the best service of an able and experienced minister. He was ordained by the brethren who had influenced the call for him. It soon developed that he was a sad misfit, that he could neither instruct nor lead his congregation. The church felt that she had been imposed upon and became discouraged and weakened—the cause and the young brother were injured. But he had the good sense to see his mistake, to recognize his needs, and resigned. He devoted himself to study and to training for the work and gives good promise of usefulness.

Another recent case: A young brother entered college, but he did not love to study, and, therefore, did not stay long. He sought and obtained a pastorate in a good field, but as it was easier to spend his time on the streets, smoking cigars and gossiping with the boys, than in study and pastoral work, he chose the former course. It was not long before he found it convenient to resign and seek another field. The second field proved to be more exacting than the first, and in a few weeks he was notified that his services were no longer required. He is now adrift, and his whereabouts unknown to his creditors. Alas!

"From such apostles, O ye mitered heads,
Preserve the church; and lay not careless hands
On skulls that cannot teach and will not learn."—Cowper.

"But, beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak." (Heb. 6:9.)
Affectionately,
Theophilus.

INDIAN RUNNER DUCKS

15 pure white eggs from famous Indian Runner Ducks, \$2. Apply for price on ducklings. Z. J. SCOTT, Winona, Miss.

A LONELY MAN.

William H. Smith.

The following confession of a lonely man is one of the best testimonials to the power of the great service on Wednesday morning during the Laymen's Convention in Chattanooga when the discussion of stewardship and tithing was under discussion. It is taken from the report of the meeting which Dr. J. P. Runyan made to the Second Baptist church, of Little Rock, Ark., on Sunday, February 9th, and published in the Baptist Advance. He says: "On that morning a scene was enacted which I shall not soon forget. Those who, during the past, had made a practice of giving to the Lord one-tenth of their incomes were asked to stand. While they remained standing those who were willing to make a pledge to begin tithing were asked to stand, and everybody in this vast audience except one—just one—stood. And as if to emphasize the situation they remained standing while a song was sung. And during all this time that one lone man was feeling more and more his insignificance, as though he were almost a traitor to the cause of Jesus Christ. And who will say he was not? I know what I am talking about, brethren, because I was that sitting brother. I wonder how many members of our church would have been as big a coward and traitor as I was upon that occasion? Brother Campbell (his pastor) stood by me, but I can't say he endorsed my action in sitting, nor can I say that I think any the less of him for not doing so. And if there had been any other members of my church present who had done as I did I am quite sure that I should have been ashamed of him, as I certainly did feel most heartily ashamed of myself."

ANNOUNCEMENT.

Jackson, Miss., Mar. 14, 1913.
The Baptist Record,
Jackson, Miss.

Dear brethren:

I am doing a Christian work in the State and elsewhere in the United States, to fight sin and the devil, and I desire your co-operation as we are undenominational, to put in your paper that we want consecrated men and women who can give their life in the Christian work, helping the poor and needy and be disciples for Christ, that they will not be afraid to pray in the street and preach the Gospel in the street, halls and the churches. Any other particulars they can address to me at Jackson, Miss., Box 303 West Jackson Station. Yours in Christ,
Chas. G. Pallotta,
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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

April 6, 1913.

JOB AND ESAU.

Genesis 27:22-34.

Golden Text: "Jehovah is a God of Israel; blessed are all they that wait for Him."—Isaiah 26:18.

It was a clumsy trick that Rebekah and Jacob played on Isaac. He was so deeply in debt to him that he could not have taken the hairs of a goat skin for the hands of Esau. The fact that a mother could brew and set such a scheme shows the wicked partiality that reigned in the house. God had chosen Jacob rather than Esau, but it was not Rebekah's business to forward the divine plan by stealth, or Isaac's duty to let Providence by hasty favoritism. If men will give God time to bring to pass His purpose by the use of proper just methods.

A Case of Election.

Those who reject the doctrine of election have to skip the story of Jacob and Esau, as also much other Scripture. Paul says, "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her the elder shall serve the younger, even as it is written, I loved, but Esau hated. God is not under obligation to save anybody. It is all of grace and none of debt. I know this election was to the place of progenitor of the promised seed but the case cited by Paul to show God's sovereignty in salvation as well. "I will have mercy on whom I will have mercy," says God. He could not say, "I will be just to whom I will be just." He has no liberty of discretion there. He must be just to all. His nature requires it. But He has the right to do as He pleases in bestowing grace on all-deserving rebels against His law and love.

It is no use to say that God elects individuals because He foresees they will be good. That is nonsense! "What God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction, and that He might make known the riches of His glory upon vessels of mercy, which He afore prepared unto glory." "Who art thou that repliest against God?" He could have saved everybody, could He? The fact is nobody could be saved without the special grace bestowed to God's elect ones.

The Birthright.

Esau's god was his belly. He would sell his father's blessings, his national hopes and his hope of heaven for a mess of pottage. Millions are doing the same today. For one moment's indulgence of lust, for the selfish ministrations of wealth, and the glare of social position multitudes are selling themselves to the devil continually. Jacob with all his craftiness was sensible enough to look to the future. Nothing can ever come of the glutton like Esau who cannot look one day ahead. The blessing was "the dew of heaven," "the fatness of the earth," grain and wine, dominion over nations, lordship over his brethren, and having God take his side of every contention with opponents. All this Jacob gained by cunning foresight and Esau lost by beastly appetite. Jacob deceived his father, he acted a lie, he told a lie in word, he almost blasphemously asserted that God has hastened his efforts, he wronged his brother, and yet had character enough to value the birthright and look out for the future. No man is so doomed as one who lives the hog life which cannot see or think of anything beyond the hour. If men will only set their minds on the future, God will make something of them in time in spite of their sins. But home and heaven, and eternity and God can do nothing for the piggish prodigals that care for naught but the husks under their feet.

Waiting Over Lost Blessings.

Earthly sweets soon turn to bitterness, and real blessings are prized too late. Esau sent up a bitter cry when he saw the blessing was gone. But too late, too late, too late! Happy the man who seizes his day of opportunity. "There is a tide in the affairs of men, which taken at the flood leads on to fortune." Omitted all the voyage of their life is bound in shallows and in miseries." Queen Elizabeth wanted to give half her kingdom for a few minutes in which to repent. The passing of ten thousand generations could not bring back Esau's loss. It was irreparable. So it will be with you when you barter your hope of heaven for a mess of the devil's pottage. Jacob was a bad man and always would have been but for the grace of God, yet he had those elements of foresight and faith which God could use to make him an ancestor of the Messiah. Esau stamped his worthless character on his descendants and gave to the Edomites their base nature. Let all beware of following his example.

REV. C. A. STEWART, D. D.

In a private letter received from Brother Stewart he informs me that he has given up the First church, of Clinton, Mo., to re-enter the evangelistic work. He was formerly connected with the Home Board force, and they had no better. During his stay with the board (more than three years) he held three meetings in this State—one at Chunky, one at Richton and one with the Forty-first avenue church, Mer-

ridian.

I want to say that I have never had a more pleasant associate or one who was truer to the principles of Bible evangelism, that of boldly declaring the whole Gospel, without fear or favor.

After May first he will be available for engagements to hold meetings, and I should be glad that those wanting help would consider him. At present he may be addressed at 707 South Second street, Clinton, Mo. W. E. Fendley.

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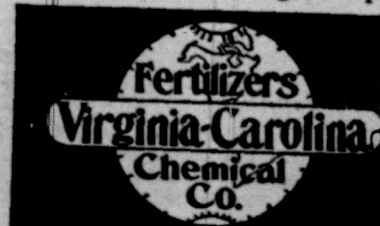
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DEATHS

ELDER J. R. FARISH.

Preamble and resolutions adopted by the Baptist ministers' conference of Meridian in honor of Elder J. R. Farish of which he was a member.

Inasmuch as it has pleased our wise and gracious Heavenly Father to remove from our midst our beloved brother and co-laborer, Elder J. R. Farish, and as we consider this to be not only a great loss but also a personal loss and grief; and as we feel that one of the most ardent advocates of the Baptist faith and doctrines; a Christian gentleman and citizen of the highest type has been removed from us, therefore be it resolved:

First, That in the death of Brother Farish a prince in Israel has fallen and a great man has been removed from the walks of men.

Second, That in our meetings from time to time we will feel keenly the need of his wise counsel on many subjects and miss his familiar face.

Third, That not only have the Baptist preachers of Meridian sustained a great loss, but the Baptist cause of the whole State, as well as every moral and religious cause has lost a strong supporter.

Fourth, That we extend our deepest sympathy and prayers to the beloved companion, his relatives and the church of which he was a faithful and a useful member.

Fifth, That a copy of these resolutions be furnished to as many religious and secular papers for publication as the conference feels is necessary and that a copy be sent to his companion.

J. A. Hackett,

J. A. Lee,

C. G. Elliott,

Committee.

T. B. Doxey, Merchant Tailor and Steam Cleaning and Dye Works, earnestly solicits your business. 228 West Capitol St., Jackson, Miss.

"JEWS IN AMERICA."

From an article published in McClure's Magazine for March, 1913. I glean the following which should prove interesting to Gentile Christians. It is by Burton J. Hendrick. Caption, "The Jewish Invasion of America." From the editor's note I get the following:

"Next to Russia the United States is the greatest Jewish country in the world. There are two million Jews in the United States, of whom one million are found in New York City. There are more Jews living in New York than were ever collected before in any one place. From New York the Jews are rapidly spreading throughout the country. There are 100,000 in Chicago, 100,000 in Philadelphia, 75,000 in Boston, 50,000 in St. Louis. Practically every American city likewise has a large representation.

"The United States furnishes the greatest opportunities to Hebrews that the race has ever had. Here they are economically and politically free—unhindered by the restrictions that interfere with their success in eastern Europe."

From the article I notice they—the Jews—are increasing in importance in all of the large cities of the United States. Though they have been here in large numbers only 30 years they have already shown infinitely greater capacity for economic progress than any of the other great immigrating peoples. He is mentioned as the greatest "shoeing capitalist in the world." He can do with one dollar what the average citizen cannot do with ten. The Jewish manufacturers of this country monopolize the clothing of more than ninety million Americans. The Jews are buying land. The writer says the chances are if you wish to lease an apartment in almost any part of New York today, that you will pay your rent to a Jewish landlord. There is not the slightest doubt that in a few years the Jews will own the larger part of Manhattan Island, the richest parcel of real estate in the world. They are not blind to the importance of education; one-third of the students in Columbia University and three-fourths of the undergraduates in the college of the city of New York are Jews.

At the present moment the larger number of appointments to places in the city departments are Jews. The Jews study hard and long, and their examination papers are so immeasurably superior to the average offered by the representatives of other races that they invariably secure preferred places in the eligible lists. Twenty years ago the majority of school teachers in New York were American and Irish girls; but now the Jews are the largest single racial element in the public schools.

The Jews are making advances in every imaginable branch of employment. It is stated that hundreds of policemen in New York are bearing such names as Levy, Solomon, Isaac, etc. The Jews control the big department stores, theatres, trade in leaf tobacco. Jews are becoming a power in American railroads. The question is what will be the influence and power of the Hebrews in

America a hundred years hence, if they continue to emigrate to this land of liberty and opportunity?

As Gentile Christians, we should remember that we are branches from the wild olive tree grafted into the good olive tree. "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness?"—Rom. 11 chap.

J. R. Sample.

Summit, Miss.

HELPLESS AS A BABY.

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says: "I was sick in bed for nine months with womanly troubles. I was so weak and helpless at times that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me at once. Now I can work all day." As a tonic for weak women, nothing has been found for fifty years that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle today. At your druggist's.

Dr. W. A. Hamlett, formerly pastor at Grenada, will sail in April for another trip to the Holy Land. His pulpit will be supplied by Rev. J. D. Hackler.

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The Baptist Record, Jackson, Miss.



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The Baptist Record, Jackson, Miss.

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NEWS IN THE CIRCLE MARTIN BALL

The Wills' Point church, Texas, has called Rev. W. L. Brandon, of Lipan. He accepts the call and will move at once.

Rev. J. S. Ray, pastor of Sixth and Grand street church, Louisville, Ky., has resigned to take effect the last of this month. His future plans are not known.

The commencement sermon of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, will be preached this year by Dr. M. E. Dodd, of Shreveport, La.

Rev. J. L. Schultz, who has lived at Brookhaven for sometime, will move to Winona April 1, and serve churches near that place. He has all the work he can do.

Pastor D. W. McLeod has moved from Summit to Gallman. He entered the pastorate at Gallman. May the blessing of the Lord rest on his labors in the new field.

Union University, Jackson, Tenn., has elected Dr. R. M. Inlow, of Nashville, to the presidency. Dr. R. A. Kimbrough did good work but longed for the pastorate again.

For twenty-five years Philip L. Jones has filled the position of book editor of the American Baptist Publication Society. He has resigned this position and will probably rest a while.

Rev. Sam P. Gott, who has been serving for several years as field secretary for William Jewell College, Mo., has accepted the call to the pastorate of the First church, Monroe City, Mo.

Dr. H. M. King, Second church, Jackson, is aiding Pastor H. L. Martin in a meeting at Indianapolis this week. Dr. J. B. Lawrence was to help, but was detained by sickness in his congregation.

Rev. J. J. Mayfield spent a night with us this week. He reports the work for the Mississippi College endowment moving on nicely, but says everybody will have to pull and all together to accomplish the work.

Dr. M. B. Adams becomes president of Georgetown College, Ky. He served effectively as secretary of the Kentucky Education Society and now succeeds Dr. Yerger, who has been connected with the college for 30 years.

The Golden Age presents a fine picture of Dr. Broughton's splendid home in London. It also gives a good account of his work with his nondescript church. Why not be a straight Baptist and serve a Baptist church?

The house in which Ex-president Cleveland was born has been purchased by the Presbyterian church at Caldwell, N. J., as a manse. His father occupied the house when pastor of the Presbyterian church in Caldwell.

The Men's Bible class of the Fourth avenue church, Louisville, Ky., recently gave \$1,000 to the Oneida Baptist Institute. The church is without a pastor. This seems strange in a city where there are so many preachers.

Miss Ida Taylor, daughter of Rev. J. H. Taylor, who is a full blood Mississippian, will sail for China with Dr. Buckner's party in a few days. Miss Ida has spent several years in the work in China. Her father strayed off to Texas some years ago.

Let everybody get ready for the North Mississippi Baptist Sunday School and B. Y. P. U. Convention, April 15. A splendid program has been arranged. Send your name to W. W. Garner, Grenada, for entertainment. Now is the best time to attend to this.

What is fame? The American Issue speaks of Rev. C. V. Edwards, of Greenwood as pastor of the "First Presbyterian church." The paper states that sometime ago Dr. Edwards put machinery in motion which claimed LeFlore county of whiskey. Let us hope so.

The Word and Way, speaking of Dr. O. F. Gregory, one of the recording secretaries of the Southern Baptist Convention, says: "He is an ornament to the denomination." We think he is much more—he is a faithful, earnest, practical preacher of the glorious gospel.

Texas is great, but does not always lead. The Standard recently stated that the First church, Oak Cliff, Dallas, was first to claim A-1 Sunday School and B. Y. P. U. January 21, 1911, in the Southern Baptist Convention. The school and B. Y. P. U. of the First church, Winona, reached this distinction January 1, 1910 and so reported. Arthur Flake was superintendent and H. L. Watts president of the B. Y. P. U. Hence Winona was fully one year ahead and had the first A-1 B. Y. P. U. in the Convention. There were three other A-1 schools when Winona reached the standard. Texas ought not to claim everything!

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walnut St., ATLANTA, GA.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 232, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

WORD OF EXPLANATION.

Andalusia, Ala.
March 18, 1913.

Dear Record:—
I have received a number of letters asking me why I left Crystal Springs, Miss. This has led me to feel that a word of explanation should be given.

Let me say, in the outset, that there was absolutely no friction in the church at Crystal Springs, or between the church and pastor. If there was any dissatisfaction, either with the church or pastor I failed to find it out. I was never treated better in my life than I was treated at Crystal Springs. I was never more favorably impressed by any people than by the Crystal Springs saints. They were kind beyond description, and generous to a fault. I have never known a more magnanimous people. I never loved any people more for the length of time that I was with them. They seem to love me much more than I deserved.

It has been suggested that I did not like Mississippi, or that I was a misfit. That is a mistake. When I went to Mississippi, more than five years ago, I knew but few of the brethren in the State, and but few of them even knew of me, yet they received me with all kindness, and showed me every courtesy. The North Mississippi preachers' conference received me into their fellowship, and treated me as their equal. To say that this noble band of brethren greatly endeared themselves to me is putting it mildly.

Then there were a large number of brethren all over the State who greatly endeared themselves to me by their many acts of kindness. Why, then, did I leave Mississippi? Well, it was not an easy thing for me to do. I was called to my old home town, where many of my relatives live, and where the best friends that I have ever had, or perhaps ever will have, live. It was there that I took my high school course; it was there that I entered the ministry; it was there that I entered the pastorate (Linnville, Ala.), was my first charge; it was there that my brothers and my parents were buried. This call to again become pastor of Linnville church was made, not through any seeking on my part, but against my protest. I declined the call, much as I loved the good people of Linnville, and much as I desired to be with them. I felt that it would be a delight to spend the rest of my days in their goodly fellowship, and yet I declined.

Then came the call from Andalusia which was also declined. A second call was made by the church here presenting to me the broadest field for usefulness of which I know anything about, and when I had seen the vision, immediately I endeavored to come to Andalusia, assuredly gathering that the Lord had called me to preach the gospel unto these people.

It is true that I love the brethren of my native State, and I am here to stay until I shall feel that God wants me elsewhere. I have never felt that I should preach to a people merely on the grounds of personal friendship, or accept the care of a church merely because of some personal preference, but I have ever desired to be led by the Spirit of God. Let me say in short that I left Crystal Springs, Miss., and came to Andalusia, Ala., because I felt that God was so directing.

Fraternally,
A. J. Preston.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c

MOTHER'S DAY.

No name will touch the heart-strings so tenderly as the name of mother. It speaks well for our nation and for our civilization that one day in the year is set apart to be specially observed in her memory or in her honor. Happy those who can observe it in her honor; but there is a sacred sweetness comes to those who must observe it in her memory.

The second Sunday in May has been set apart as this peculiar day when mother love and mother interest claim the greater part of our thoughts and our attentions. If she is with us here on earth, it becomes us to show to her on that day how much her presence means to us. If she dwells on earth, but apart from us, then it is ours to express in the best manner we can what she means to us. Perhaps the writing of a letter, the presenting of a book or other token of affection may be all we can do to show our love. But may we each and all take it upon us to do this much.

If our mother is but a memory to us today, then let us honor the day by showing a special kindness to somebody's else mother. Be sure it will not be lost on any mother's heart.

The wearing of a white flower—preferably a carnation—has become a beautiful custom of the day. Will you not wear one on the coming second Sunday in May? And as you don it will you not bow your heart in reverence as you offer a prayer of thanksgiving for "the best mother that ever lived—your own?"

WANTED

Pupil nurses at King's Daughters' Hospital, Circle No. 2, Greenville, Miss.

The Tutwiler church will entertain all the Delta ministers and others who can attend the Delta conference there the 29th and 30th of this month. It will help in the arrangements if you will write a post card, stating your intention of being there, to the pastor—J. A. Ousley, Clarksdale, Miss.

Many churches are now making their orders for the New Evangel song book. If you need any of these, write The Baptist Record.

Cancer—Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

Want a Tonic? Go To Your Doctor
Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic? Yes! Does it make the blood pure? Yes! Does it strengthen the nerves? Yes! By asking your doctor you can learn more about this family medicine. Follow his advice.
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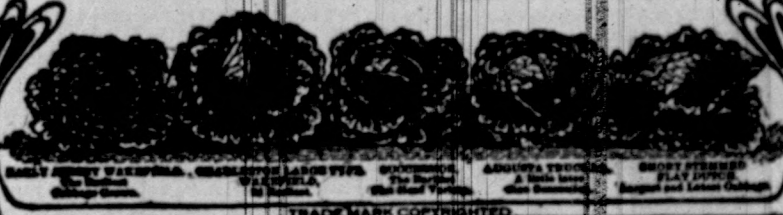
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In preparing and arranging these prayers the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the result of many expressions of many devoted servants of God, and this book goes forth on its mission as an answer to numerous requests that such a volume be given to the public.

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THE BAPTIST RECORD
Jackson, Miss.

WOMAN'S MISSIONARY UNION.

The twenty-fifth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in St. Louis, Missouri, May 14-19. Each State is entitled to twenty delegates, besides its State W. M. U. vice-president, and it is earnestly desired that each State shall have its full delegation and a large number of visitors present at this, the Jubilate celebration of the twenty-fifth anniversary of the Union.

The boards of the Margaret Home will meet at the Planters Hotel on Wednesday, May 14, at 10 a. m.

At the same hotel that afternoon at two o'clock, the board of the Woman's Missionary Union Training School will meet; and at 4 p. m. at the same place will be held the annual session of the executive committee with the State vice-presidents.

At 9:30 a. m. on Thursday, May 15, at the First Congregational church, Delmar avenue near Grand, the sessions of the annual meeting will be called to order. It will be decidedly helpful if the delegates and visitors to this meeting will, upon their arrival in St. Louis, go promptly to this church to register so that the registration may all have been finished by 9:30 on Thursday morning.

On Sunday, May 18, at 11 a. m., and at 3 and 8 p. m., special services will be held at the Odeon, on Grand avenue, in celebration of the Jubilate anniversary.

Fannie E. S. Heck,
President.

Kathleen Mallory, Cor. Sec'y.

TEXAS WOMAN NEAR DEATH.

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

A CIRCUIT RIDER.

I have a sort of Methodist itinerary this year in, my work—four churches—with myself as presiding elder, as well as pastor, and shall I say "bishop," too? Yes, in the New Testament sense. So far my churches are working splendidly under this combination. Am hoping this will be one of the best years of my ministry. The prayers of the brethren are fervent, and their cordiality toward their pastor is beautiful. Along with our other enterprises, I am speaking a good word for The Record.

I. H. Anding.

Summit, Miss.

RAILROAD RATES OF SOUTHEASTERN PASSENGER ASSOCIATION TO ST. LOUIS, MAY 9 TO 14.

Tickets will be non-transferable and require signature of purchaser at going and transit limit.

Dates of sale—May 9 to 14, inclusive, except from Memphis, Trotter's Point, Vicksburg, Natchez, Baton Rouge, and New Orleans; from these points, May 11 to 14.

Final limit, returning May 27, 1913.

Persons residing at non-coupon stations, desiring to avail themselves of these reduced fares will be required to give the agent at their stations five days' notice, in order that he may procure their tickets.

Missionary J. G. Chastain is at present engaged in "campaign work" among the churches in Texas, and Southern Oklahoma. Two or three country and village churches are reached daily by buggy. The people manifest a deep and growing interest in missions, and are giving to the spread of the Gospel as never before.

A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the South's most popular attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians. This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivalled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes' trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management, if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.

On last Sunday the Clinton Sunday School voted unanimously to pay \$25 toward the expenses of Pastor Provence at the Southern Baptist Convention at St. Louis. This is a novel undertaking, but one that every Sunday School might adopt.

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